

We

665 The thought of a political career is absolutely absent. No one has it, not even the guru.

204 The one local paper, the mission bi-weekly
203 "Bentara" (herald), is received by only one
212 guru in Leloba and two guru in Wailolong. It is read by perhaps ten other individuals in each place. It is very important, as it is the only paper here. The people are now in the habit of asking the guru what is in the paper. Thus the word of mouth is the main vehicle, but the feeble paper is an important item. The only books here are school books and religious books. Adults read only the latter, and not for fun. However, they love stories, and he is sure that a library would be deluged with readers. Literate adults over thirty or forty are rare. Younger people are mostly literate. There is no radio here at all.

[207]

582

• 593

858

888

There have been no changes in the marriage system to speak of in the last half century. Roy says there have been few changes in the family either. I tried to ask if the children are less respectful or obedient now, but he said no. I tried to get this by the religious conflict, but he is adamant that it never split up families. Even here there was never a loss of respect for the elders, even though they were pagans and the children were Christians. And the elders, although their hearts were sick, never tried to force their children to follow them. They were just not violent. There was never a case of disowning. He said a parent would be ashamed forever if he had done so, and indeed it was quite unthinkable. They love children so much that, though they might try to talk with them, if a child remained firm always a child would get its will. The parents would be ashamed of any open or loud conflict. They might have troubled hearts, but that's all. Although they might try reasoning with them, they would go no further.

Wc

582 but the men have a slight edge on the women. They are more "important." In rights, privileges, etc., they are equal. There is no abuse of women, and they are supreme in their own spheres; it is just that the men's sphere seems to be a bit more important. Women scold and shout and order the men around. They are not suppressed. If, for example, a man drinks too much, his wife will simply stop fixing his food and he will quickly come around and apologize.

584 Formerly, most marriages were prearranged.
178 This is less true today. Indeed, there was much
882 more forced marriage before, and I get the idea
[762] that it is rare for one to show resistance when
faced with a parental choice. There were cases
of suicide (male and female) and running away.
In the old days, the regular thing was for the
parents to fix up everything by themselves.
Today, more and more of the boys and girls speak
up telling whom they like so that the parents
learn of this before they try to fix up the
marriage arrangement. Thus the initiative is
shifting from the parents to the children.

I get the idea that there was quite a lot of
trouble in the old days in this regard. Perhaps
this was more pronounced as new ideas came in,
if such an expression can be used for this
stagnant place. For example, Roy's brother
ran away.

764 At this point there was a funeral. The other
[177] guru had excused himself, and then we heard a
low chant approaching, in the local language.
It sounded like the Latin chanting the Catholics
do in procession (an obvious imitation of the
priests' chanting, in the local language). Then
a line of people appeared, two by two, with a
bamboo coffin of a little child on a litter, and
behind this the guru with a sheet on, which had
been made into a kind of cloak, resembling that
of a priest. Behind him came the mourners. The